MORE RARELY, RESPONSIBILITY FOR FEED-
ing the canoe-maker is assured by the man for whom the work is undertaken. He is paid finally in *gerri*, such as bundles of spears, baskets and tomahawks, which again take the form of "goodwill" (*ŋoi ŋämmatirri*) presents rather than payments calculated on the basis of exact economic equivalence. In these transactions, a bargain is rarely struck; the *djärtunmirri* is flattered by the request for his services to cut the canoe, and the *buŋgauwa lippa lippa*, the owner or master of the canoe, seeks to please the craftsman by making liberal gifts to ensure that the *djärtunmirri* is satisfied at the end of the transaction. For he knows that a man who harbours resentment will rarely declare this openly, but that he is likely to brood over it and eventually to seek the aid of a medicine man or sorcerer to avenge the wrong, real or imaginary. Even in this case, to which the name *mälli* is applied, the transaction is far removed from the level of simple purchase. But a big advance has been made in the recognition of craft specialisation and the idea of payment for the work of the specialist.

The responsibility of the owner, *buŋgauwa* (literally master) of the canoe, does not end here. A suitable canoe tree is hard to find and he may be obliged to select a tree some distance from river or sea, and to manhandle the heavy craft on rollers cut for the purpose.

The handling and launching of a new canoe is a big ceremonial occasion, and in consequence, a presentation of food is expected of the *buŋgauwa* as a gesture of goodwill to those who assist in the launching of the craft. This again entails work and organisation, and above all, the co-operation of numbers of people, including women, with divergent interests, the whole forming part of an intricate and nicely balanced system of obligation and counter obligation, of gift and counter gift.